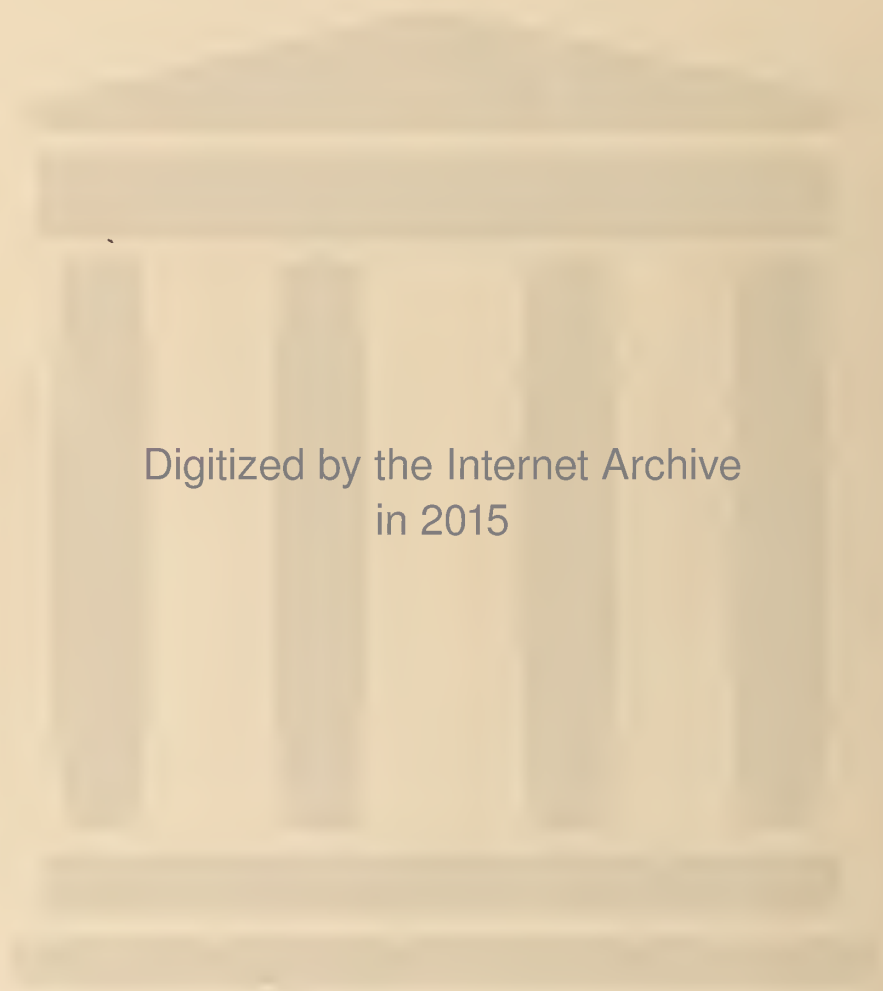


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THEOLOGICAL SEMINARY

# The Outlook of Missions

Volume 3.

NOVEMBER, 1911.

Number 11.



A TEMPLE IN JAPAN

# The Outlook of Missions

A MONTHLY MAGAZINE ISSUED BY THE

Board of Home Missions,  
Board of Foreign Missions, and  
Woman's Missionary Society  
of the General Synod of the  
Reformed Church in the  
United States.

CONTINUING  
THE HOME MISSIONARY BULLETIN,  
THE OUTLOOK OF MISSIONS AND  
THE WOMAN'S JOURNAL.

Editors :

HOME MISSIONS: Rev. Charles E. Schaeffer, D. D.  
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## Directory of our Foreign Missionaries.

### JAPAN.

Date of Arrival.	Name.	Residence.
1883.	Rev. J. P. Moore, D. D.	Sendai
1887.	Rev. D. B. Schneider, D. D., and wife.	Sendai
1892.	Rev. Henry K. Miller and wife.	Tokyo
1895.	Rev. Christopher Noss, D. D., and wife.	Wakamatsu
1896.	Prof. Paul L. Gerhard and wife.	Sendai
1900.	Miss Sadie Lea Weidner	Sendai
1900.	Rev. Allen K. Faust, Ph. D., and wife.	Sendai
1901.	Miss B. Catherine Pifer.	Tokyo
1902.	Rev. Herman H. Cook, Jr., and wife.	Yamagata
1905.	Rev. Jesse F. Steiner and wife.	Sendai
1905.	Rev. W. G. Seiple, Ph.D., and wife.	Sendai
1905.	Miss Mary E. Gerhard *	Sendai
1906.	Rev. Elmer H. Zaugg and wife.	Sendai
1907.	Miss Kate I. Hansen	Sendai
1907.	Miss Lydia A. Lindsey	Sendai
1909.	Rev. H. H. Casselman and wife.	Sendai
1911.	Miss Margaret J. Leader.	Sendai
1911.	Miss Anna Gertrude Schulz.	Sendai
1911.	Miss Ollie Amelia Brick.	Sendai
1911.	Rev. Carl D. Kriete and wife.	Tokyo

### THE STATION PLAN.

The cost of an Out-station in Japan is fixed at from \$200 to \$600; in China, \$200.

### THE SCHOLARSHIP FUND.

North Japan College, \$40; Miyagi Girls' School, Sendai, Japan, \$35; in China, \$25.

### CHINA.

1900.	Rev. William E. Hoy, D.D., and wife.	Yochow City, Hunan
1902.	Rev. William A. Rennert and wife.	Yochow City, Hunan
1902.	Miss S. Emma Ziemer.	Yochow City, Hunan
1899.	Rev. William Kelly, M. D., and wife.	Shenchowfu, Hunan
1905.	Rev. Paul E. Keller and wife*	Yochow City, Hunan
1906.	Rev. J. Frank Bucher and wife.	Shenchowfu, Hunan
1906.	Mr. Horace R. Lequear.	Yochow City, Hunan
1906.	Miss Anna C. Kanue.	Yochow City, Hunan
1906.	Rev. Edwin A. Beck and wife.	Yochow City, Hunan
1908.	Miss Alice E. Traub.	Yochow City, Hunan
1908.	Rev. F. K. Heinrichsohn and wife.	Shenchowfu, Hunan
1908.	Rev. W. F. Adams, M. D., and wife.	Yochow City, Hunan
1910.	Miss Rebecca Messimer.	Shenchowfu, Hunan
1910.	Miss Ruth E. Hahn.	Shenchowfu, Hunan
1911.	Rev. Ward Hartman and wife.	Shenchowfu, Hunan
1911.	Miss Meta M. Bridenbaugh.	Shenchowfu, Hunan
1911.	Miss Emma M. Kroeger.	Yochow City, Hunan

\*Home on Furlough.

### THE SALARY.

Of a Married Missionary is	\$1,200.00
Of a Single Man	700.00
Of a Single Woman	600.00

## FORMS OF BEQUEST FOR MISSIONS.

### For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

### For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Elder Joseph L. Lemberger, of Lebanon, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

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## ANNOUNCEMENT

The New Map of our Mission Fields in Japan and China will be ready for distribution by November 1st. It will be issued as a blue print, and sent to any address, post paid for fifty cents. Send orders to

### BOARD OF FOREIGN MISSIONS

15th and Race Streets, Philadelphia, Pa.

# QUIET HOUR FOR BUSY WORKERS

\* \* \*

Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.—Psalm 29: 2.

The best thanksgiving we can offer to Thee is to live according to Thy holy will; grant us every day to offer it more perfectly, and to grow in the knowledge of Thy will and the love thereof.

"I do not deem that it matters not  
How you live your life below;  
It matters much to the heedless crowd  
That you see go to and fro;  
For all that is noble and high and good  
Has an influence on the rest,  
And the world is better for everyone  
Who is living at his best."

A man is specially and divinely fortunate, not when his conditions are easy, but when they evoke the very best that is in him; when they provoke him to nobleness, and sting him to strength, when they clear his vision, kindle his enthusiasm and inspire his will.

—HAMILTON WRIGHT MABIE.

"The summer vanishes, but soon shall come  
The glad young days of yet another year.  
So do not mourn the passing of a joy,  
But rather wait the coming of a good,  
And know God never takes a gift away  
But He sends other gifts to take its place."

He who meets life as though it meant something worth finding out, and who expresses his best self, is the one who has the permanent basis of happiness.

—H. W. DRESSER.

"Ask God to give thee skill  
For comfort's art,  
That thou may'st consecrated be,  
And set apart  
Unto a life of sympathy!  
For comforters are needed much  
Of Christ-like touch."

It is true that if you do your duty, nothing else matters, but that is because every thing in your life, your dream and desire, your affection and hope, your aim and character all go to the doing of your duty.

—PERCY C. AINSWORTH.

"Stir me, oh, stir me, Lord, I care not how,  
But stir my heart in passion for the world!  
Stir me to give, to go—but most to pray;  
Stir till the blood-red banner be unfurled  
O'er lands that still in heathen darkness lie,  
O'er deserts where no Cross is lifted high."

You will find as you look back upon your life that the moments that stand out, the moments when you have really lived, are the moments when you have done things in the spirit of love.

—HENRY DRUMMOND.

God's work is one work, and all who labor together with Him anywhere are sharers of His triumphs everywhere.

—WILLIAM T. ELLIS.

The disciples understood clearly the commands of Christ and began to preach in Jerusalem, at the same time scattering themselves abroad, east, west, north and south, bearing witness to what they had seen, and knew.

—JAMES L. BARTON.

So I will trudge with heart elate,  
And feet with courage shod,  
For that which men call chance and fate  
Is the handiwork of God.

—ALICE CARY.

Every man who is going to know the fellowship of Christ's suffering must be willing to pay that price, the pain of adaptation, as well as the inner anguish of sympathy.

—ROBERT E. SPEER.

How soon a smile of God can change the world!

How we are made for happiness—how work Grows play, adversity a winning fight!

—ROBERT BROWNING.

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and in serving others.

—HENRY DRUMMOND.

May our whole being, O God, be one thanksgiving unto Thee; may all within us praise Thee and love Thee; for all which Thou hast forgiven, and for all which Thou hast given; for Thine unknown hidden blessings, and for those which in our negligence or thoughtlessness, we passed over; for any and every gift of nature or of grace; for our power of loving; for all blessings within and without; and for all which Thou hast yet in store for us; for everything whereby Thou hast drawn us to Thyself, whether joy or sorrow; for all whereby Thou willest to make us Thine own forever.—Amen.



# The Outlook of Missions

Volume III.

PHILADELPHIA, NOVEMBER, 1911.

Number 11



Our Motto:

THE CHURCH A MISSIONARY SOCIETY, EVERY CHRISTIAN A LIFE MEMBER.



## THOUGHTS FOR TOILERS

### The Missionary and His Achievements.

MISS LAURA N. HERSTINE.

The missionary appears to be the brightest type of human excellence in the twentieth century, and his profession the noblest. The missionaries are the Sir Knights of modern times; their weapons no longer swords, but ideas. They are to be found in all quarters, and they are always surrounded by ambushed perils. They are the representatives of a high civilization and of the best religious thoughts of the age, and are the little leaven which in its good time is to leaven the whole lump. The missionaries' simple lives, their sympathy with the poor, their self-sacrifice, all force admiration from each one of us.

The preservation of the life of the missionary is necessary because of the fact that as the years go on his influence deepens and strengthens. One missionary remaining in the country and working for forty years exerts a more lasting influence and does a much more permanent and broader work than two men of equal strength and power could accomplish in twenty years. It is, therefore, of great importance that the missionaries remain for a long time.

The influence on the native community is greater if the missionary lives in something of the style of his home land, and thus by his living, lifts up the home life of the people all around him. As the missionary home is the center of his activities, it is constantly visited by multitudes of people from all over the country, and they observe most carefully the home and its surroundings. The influence of the home is second to that of the missionary as a preacher and teacher of righteousness.

Some missionaries have attempted to live as the people live, discarding all appearances of their American training, and living as the natives. Almost every such effort has failed. The missionary who attempted it has broken down in health, and at the same time has failed to influence the people whom he hoped to reach.

We need not travel to Japan or China to determine the needs of the people. Does it seem possible that in a Christian and civilized land we should need public institutions for the protection and care of neglected children by their parents? Such are existing conditions in near-by cities, as New York and Trenton, where these homes are supported by the churches. Here children are suffering for the want of love, and with outstretched arms these little ones are searching for it. How much greater must the necessity of love be in heathen lands!

When should such children become interested in this work? The first step of arousing the interest of children in this grand and noble work should be taken in the Sunday-school. A missionary spirit can be created by displaying missionary material such as charts, diagrams, book notices, a library containing some of our best literature, watch-words as *Study, Pray, Give and Go*, suspended from the wall, and many pictures which can be referred to in teaching the lesson. Many say that a room so equipped cannot be obtained, especially in rural districts. It can be done gradually, but with patient toil.

There is not enough enthusiasm in our work. Children are active and their activities must be aroused if they are to accomplish good results. James Chal-

mers got his first impulse to become a missionary when a boy of fifteen in the Sunday-school. So may others.

One frequently hears the statement made that missionaries have accomplished practically nothing, and have made no real impression upon foreign countries. They have achieved many things, and a few of the marked achievements of the last century are the following:

1. They have fortified themselves in all the strategic centers of the non-Christian world. There are to-day in every large city in Japan, China, Korea, Africa, India, Turkey and many other countries, Christian missionary plants. These include not only missionary residences owned by mission boards, but schools of every grade, hospitals, printing establishments, churches, orphan asylums, leper asylums, rescue homes and in fact every kind of institution that has advanced Christianity in this country. Many of these institutions have become so much a part of the life and thought of the people themselves that they are hardly thought of as "missionary institutions," but are reckoned as belonging to the native Christian community.

"In the city of Tokyo, Japan, there are to-day some ninety Christian churches, with which there are connected over fifty branches where regular Christian services are conducted. There are in Japan nearly eight hundred missionaries of all denominations, eighty thousand Protestant Christians, upwards of 1,300 Japanese pastors, Bible women, property valued at \$800,000 and raising \$150,000 annually for Christian work." The possession by Christian missions of these strategic points in the conquest of the world is an achievement of importance which cannot be measured by any standards we possess.

2. The missionaries have introduced modern education into most, if not all, of the non-Christian countries. A generation of missionary effort was necessary to convince the people in these lands of the value of an education, and another generation to persuade them to be willing to support in a large measure their own schools. Persistently and patiently the missionaries have adhered to

the idea that the Christian Church can never be permanently established among a people living in dense ignorance.

3. Missionaries have created a modern literature for most of the non-Christian peoples. Throughout many of the foreign countries there was no native literature in any form, until the missionaries created it through the Bible translation and school books and other publications. The Bible has done perhaps even more for the purification of the native spoken language and its preservation than Luther's Bible did for the German tongue. These Bibles are sold freely at the rate of two to three hundred thousand copies per year. The Christian hymn book of several hundred hymns and tunes is one of the most popular publications in circulation.

4. A vast army of native Christian literary and educational workers have been trained and put into the work. At the beginning all missionary work was carried on by missionaries from abroad. Now foreigners represent but a small fraction of the working force. The pastors of the native churches, the force in the field, the teachers in the native schools, the majority of those producing the vernacular literature are trained natives who are demonstrating their ability to do this work among their own people. The one principle has been established, that the chief duty of the foreign missionary is to raise up and install in the work native Christians who shall become the only leaders in the rapidly forming Christian society. As an illustration, to show how this work has developed under the American Board, let me state that for every ordained missionary in its twenty missions to-day there are twenty-one native Christian workers.

5. Foreign missions have largely revolutionized the Oriental ideas of womanhood. The original conception was that woman's highest function was to be the servant or slave of man, and that she was unworthy or incapable of receiving an education. We find now, in every mission country in the world, not only mission schools for girls, filled with pupils, but we see also national schools for



PROF. NAKAMURA AND LITTLE DAVID ZAUGG,  
SENDAI, JAPAN.

girls. A deep sentiment in favor of educating girls has emancipated the Oriental womanhood from a life of servitude to one of large service. In Japan women lead in the Red Cross work and in national organizations for the protection of the purity of the home. In India educated women are banded together in efforts to better the condition of child widows, and in China to abolish foot binding.

6. Missions illustrate the power and wisdom of God. Missionaries have gone out in the spirit of the Master, without the support of arms or armies, and with no political backing. Neither have they violently forced themselves into any country. They have been poor as far as earthly wealth is concerned, without sufficient funds to meet the demands of the work. They have been but a handful of men and women compared with the multitudes to whom they were sent, and who were largely arrayed against them, and they have been compelled to face the deepest prejudice and the wildest superstitions; yet they have generally won their way, in the face of bloody persecution, gaining the confidence of the people, changing the ideas of multitudes upon religious subjects, and the founda-

tions laid for a new society. The foreign missionary movement has been the most successful movement of the age, producing the largest and most permanent results from the minimum expenditure of money and life.

The student volunteer movement has aroused the young men and women of our colleges. More of them are now systematically studying missions than at any other period in the history of the world. The number of student volunteers is rapidly increasing. There must be a corresponding increase in the gifts of those who cannot go. This great army of the best men and women of our higher educational institutions enlisted in the service of foreign missions is the grandest of all achievements, and is the assurance under God of complete victory.

If the Reformed Church would put into the hands of the Board enough money to do all that is in their hearts to do, instead of discouraging them with a meager amount of funds which ties their hands or compels them to carry on their work in an unbusinesslike fashion, then we should show results in the near future that would surpass all that has gone before and make the next half century witness the fulfillment of our hopes and also of the Saviour's last command.

Certain big facts cannot be blinked even by the persons who are more keen to prove the purity of all religions than they are to practice any. A few such persons—at a safe distance from Islamic countries, and amid the tolerant atmosphere of Christianity—are fond of glorifying Mohammedanism. All of which may pass only with those who have not seen or heard or smelled Moslem society. The incontrovertible fact is that civilization has been decadent for a thousand years past in the lands that are under the sway of the prophet. I have been there and know. The nearest approach to sheer, stark, naked savagery I have ever seen anywhere was in the region of the lower Tigris, where the Arab found a high order of civilization and has turned it into a dangerous desert.—*William T. Ellis, in The Continent.*

# MISSION STUDY DEPARTMENT

JOHN H. POORMAN, *Secretary.*

## "A Mission Study Class in Every Congregation."

From September 1 to October 25, the following Mission Study Classes were reported on enrollment cards. We give below the name of the church, the auspices, the name of the leader and the number of members enrolled:

<b>LANCASTER CLASSIS.</b>		<b>EASTERN SYNOD.</b>	
Second, Harrisburg, Pa.....	Sunday School.....	Miss Clara McCarroll.....	8
First, Lancaster, Pa.....	Missionary Society.....	Miss Martha Gould.....	7
<b>LEBANON CLASSIS.</b>			
First, Lebanon, Pa.....	W. H. and F. M. S.....	The Rev. W. D. Happel, Ph. D..	18
<b>LEHIGH CLASSIS.</b>			
Zion's, Allentown, Pa.....	W. H. and F. M. S.....	Mrs. C. H. Nadig.....	15
<b>PHILADELPHIA CLASSIS.</b>			
St. Peter's, Pikeland, Pa.....	C. E. Society.....	The Rev. L. M. Knoll.....	9
Tioga, Philadelphia.....	Congregation .....	The Rev. J. D. Hicks.....	7
Trinity, Philadelphia.....	C. E. Society.....	Miss S. E. Hoover.....	14
<b>READING CLASSIS.</b>			
St. Stephen's, Reading, Pa....	Missionary Society.....	The Rev. T. W. Dickert.....	9
<b>SHUYLKILL CLASSIS.</b>			
First, Schuylkill Haven, Pa..	Missionary Society.....	Mrs. E. G. Leinbach.....	8
St. John's, Schuylkill Haven, Pa.	C. E. Society.....	Miss Carrie Mower.....	8
<b>WEST SUSQUEHANNA CLASSIS.</b>			
St. Luke's, Lock Haven, Pa...		The Rev. W. E. Harr.....	10
<b>LANCASTER CLASSIS.</b>		<b>OHIO SYNOD.</b>	
David's, Canal Winchester, O..	Congregation .....	The Rev. G. Longaker.....	17
Wilson Ave., Columbus, O....	Heidelberg League of C. E.	The Rev. W. H. Tussing.....	15
<b>MIAMI CLASSIS.</b>			
Mt. Carmel, Dayton, O.....	Missionary Society.....	Mr. Leo D. Horne.....	5
<b>TUSCARAWAS CLASSIS.</b>			
Grace, Akron, O.....	Altar Circle.....	Miss Irene Abendshine.....	10
Grace, Akron, O.....	C. E. Society.....	Miss A. Mae Michel.....	10
Grace, Akron, O.....	Independent .....	The Rev. J. O. Reagle.....	12
Grace, Akron, O.....	Sunday School.....	Miss M. Ella Kilmer.....	20
Grace, Akron, O.....	W. H. and F. M. S.....	Miss Sadie C. Ranck.....	15
<b>ST. JOSEPH CLASSIS.</b>			
Central Ave., Indianapolis, Ind.	W. H. and F. M. S.....	Mrs. Henry C. Gekeler.....	18
<b>CLARION CLASSIS.</b>		<b>PITTSBURG SYNOD.</b>	
Salem, Salem, Pa.....	W. H. and F. M. S.....	Miss Kate Neely.....	12
<b>CINCINNATI CLASSIS.</b>		<b>CENTRAL SYNOD.</b>	
Salem, Cincinnati, O.....	Congregation .....	The Rev. Carl F. Heyl.....	10
Bethel, Hamilton, O.....	Missionary Society.....	The Rev. H. A. Dickmann.....	
<b>ERIE CLASSIS.</b>			
Eighth, Cleveland, O.....	C. E. Society.....	Mrs. J. H. String.....	16
<b>TOLEDO CLASSIS.</b>			
First, Toledo, O.....	Friendship Circle.....	Miss Irene Schuetze.....	10
<b>KANSAS CLASSIS.</b>		<b>INTERIOR SYNOD.</b>	
St. Paul's, Kansas City, Mo...	W. H. and F. M. S.....	The Rev. W. A. Rex.....	20
First, St. Joseph, Mo.....	W. H. and F. M. S.....	Different leaders.....	20
<b>IOWA CLASSIS.</b>			
First, Cedar Rapids, Iowa....	W. H. and F. M. S.....	Mrs. F. S. Bromer.....	12
		<b>COLLEGES.</b>	
Allentown, Pa.....	Allentown College for Wo-	men .....	Miss Gertrude Blunt..... 9

# HOME MISSIONS

Editor, REV. CHARLES E. SCHAEFFER, D. D., *General Secretary.*



CHURCH SITE OF THE FIRST ENGLISH REFORMED CHURCH, LOUISVILLE, KY.

## Meeting of the Executive Committee.

The quarterly meeting of the Executive Committee of the Board of Home Missions was held at Pittsburgh on October 2nd and 3rd. All the members were present except Dr. I. C. Fisher, who was detained by other duties. Rev. J. H. Mickley, of Johnstown, a member of the Board, was also present and took part in the deliberations. The reports of the missions indicate that most of them are in a prosperous condition. A number of them are making improvements to their properties, while others are engaged in the erection of new edifices. During the quarter the missions paid to the Board more than \$3,500 on their indebtedness. This seems to indicate that even during the dull summer months our missionaries and their people have been busy at work. The reports also showed the numerous pastoral visits upon members and non-members which the missionaries have made during the quarter. In some instances these run up to almost 400 calls during the past three months. Such splendid work will bring good results by and by.

Several resignations were presented.

Rev. B. F. Bausman resigned from Enola; Rev. A. S. Peeler, from Waughtown; Rev. C. M. Rohrbaugh, from Freeport, Ill. These brethren had done faithful service in their respective fields. Licentiate W. R. Hartzell was commissioned for Enola; Rev. A. S. Peeler, for Lenoir, N. C.; Rev. C. M. Rohrbaugh, for Omaha; Rev. W. H. Bowers, for St. Louis, Mo. During the quarter the following were also commissioned: Rev. F. S. Zaugg, for Albemarle, N. C.; Rev. T. R. Dietz, for St. Luke's, Wilkes-Barre, Pa.; Rev. T. Royce Brendle, for Abilene, Kans.; Rev. E. R. Williard, for Kenmore, O.; Rev. W. H. McNairy, for Lincoln, N. C.; and Licentiate Oliver Hartman, for St. Stephen's, Baltimore, Md.

Two new points were enrolled. One is Terre Haute, Ind., where for several months during the summer Student William F. Naefe gathered together a Sunday School and the nucleus of a congregation. The Board commissioned Rev. F. C. Witthoff to take charge of this new interest. He will at once enter upon his duties, and thus the work will go right forward. The other new point enrolled

by the committee is Rochester, N. Y. Here likewise preliminary work had been done during the summer by Student E. M. Deitrich. In each of these places we have a strong German congregation, and we have their hearty co-operation in the establishing of these English missions.

A number of requests for loans came before the committee. In the nature of the case it is impossible to grant them all; our finances do not warrant this. In several instances we could come to the relief of the missions, in others the requests had to lie over till a later date. It would be a great pleasure to grant all the financial relief needed by these struggling missions if the Church were to furnish us with the means to do so. The summer months always have a bad effect upon our treasury, yet a comparison with the figures show that we are almost \$4,000 ahead of last year at this time. Still the Board has to borrow the money to pay its missionaries promptly, and this is not an ideal condition. The former treasurers closed their books with this meeting of the committee and have arranged to turn over all their accounts to the new treasurer, Mr. Joseph S. Wise, on Tuesday, October 10th, 1911.

Considerable time was occupied by the committee in discussing the plans of the Forward Movement. It was decided to ask Synods for a complete organization through committees reaching down to the individual congregation, all properly linked to the Board. A definite, outlined statement was prepared which will be submitted to the Synods this month for their adoption.

A new Manual, setting forth the rules and regulations of the Board has been issued and will be sent to pastors and others desiring the same within a few days.

### The Forward Movement in Home Missions.

#### THE OCCASION.

In November, 1913, the Board of Home Missions will celebrate the fiftieth anniversary of its organization. In November, 1863, the General Synod of the Reformed Church in the United States was constituted and its Board of Home

Missions organized. Prior to that time our Church carried forward its Home Mission work under the direction of the District Synods' Boards and other agencies. The first Board of Domestic Missions, as it was then called, was organized in 1826. But there was not the united and concerted effort on the part of the denomination which the success of so large an enterprise demands. With the creation of General Synod and its Board of Home Missions a new era began to dawn in our denominational life. This period has been the most fruitful and encouraging in our history. These fifty years have wrought much for which we should be grateful and over which we should rejoice. The Golden Jubilee of the Board's work in the establishing of the Church in this country is an event of sufficient importance to receive due recognition from the entire denomination. It is proposed, therefore, to celebrate the occasion by the inauguration of a great Forward Movement in Home Missions.

#### WHAT IT IS.

It is an educational and financial campaign in the interest of Home Missions. It is a challenge, a clarion call, to the whole Church to enlist all its forces in this nation-wide conquest. It is a call to the Church to break up its camp life and to march. It is a movement, a living, vitalizing force in the Church. It is a river of life flowing through every province of the Church. It is a *forward* movement. There is the sound of a going in the top of the trees and it is time to bestir ourselves, for God is going before us to fight our battles for us.

#### EDUCATIONAL.

The Board intends to awaken missionary zeal and intelligence by a free dissemination of literature. Tracts and leaflets will be frequently furnished for distribution among the people; conferences, conventions and rallies will be held in all sections of the Church with a view of informing people of the great needs and opportunities of the work.

#### FINANCIAL.

The financial feature of the campaign involves the raising of a fund of \$500,000 for the Church-building Department



FIRST REFORMED CHURCH, GARY, IND.,  
REV. PAUL D. YODER, PASTOR.

of our work. No phase of our work appeals so strongly to our people as this department. Our Missions must have adequate equipment in the form of suitable buildings if they are expected to accomplish their work. Five hundred thousand dollars is not an exorbitant sum of money. There are a number of individuals in our Church, each of whom could provide this amount and leave a snug little sum to his heirs.

#### THE WATCHWORD.

*"At Least One Five Hundred Dollar Church-building Fund from Each Congregation,"* is the slogan that has been adopted for the campaign. There are some congregations that will want to give more. There are very few who want to give less. To convert this cry into a blessed reality it is necessary that every congregation in the denomination be challenged, and that it accept the challenge and get to work. By united, persistent effort the task can be accomplished.

#### WHO IS TO GIVE?

The campaign is a denomination-wide movement and is a personal challenge to every man, woman and child to whom the Reformed Church is dear. Everybody wants to have a share in its realization. There are three hundred thousand members in our Church, with an additional three hundred thousand in our Sunday

Schools, and surely this vast army of Christian people are equal to such a task. There are fathers and mothers who want to give a Fund of \$500 in memory of some beloved child whose face smiles upon them from the heavenly world. There are children who in this way will honor the memory of their parents. There are congregations who will in this fashion remember a pastor who gave his best years in their behalf; and there are a multitude of others who will come forward and in loving gratitude lay their contribution before the Board. There will be some beautiful giving; there will be breaking of alabaster boxes, widows' mites, but there will be also glad hearts, rich rewards, lasting memorials.

#### THE TIME.

The campaign is to be inaugurated with the meeting of General Synod in May, 1911, and is to continue until November, 1913. There are thus thirty months, two and one-half years, in which to accomplish this work. But "procrastination is the thief of time," and no one should postpone to gird himself for action until the close of the campaign. Begin now, and do your utmost. "Say not there are yet four months and then cometh the harvest. Lift up your eyes and see, for the fields are already white unto harvest." "Thrust in thy sickle and reap, for the time of harvest is come!"

"Speak to the children of Israel that they go forward." Let this old word of God be inscribed on our ensigns and be written in our hearts, and let us go forth a conquering host.

"Not in vain the distance beacons, forward, forward let us range,  
Let the great world spin forever down  
the ringing grooves of change."

#### A Pastoral Word.

Rev. Daniel G. Glass, pastor of Faith Mission, Lancaster, Pa., in September last sent out to his people the following warm greeting and wise advice:

"The vacation season is over and our eyes are now fixed on the work which confronts us this fall and winter. Your pastor is anxious that Faith church shall grow and become a factor for good.

First of all, be faithful in your attendance at church services. Your absence may leave a bad impression upon the stranger in our midst, or some soul longing for the fellowship of God's people. Outsiders will not crowd a church whose insiders are not diligent in attendance.

"Faith church should have large congregations every Sunday. You can assist in this by speaking well of the church. Talk about it to your friends. Invite persons to attend our services. Gather in children for the Sunday school."

—One of our missionaries says: "Every member in the mission pays toward the expenses of the congregation." That is good. That is far better than the record of many churches, and it is an example for imitation.

#### **An Elders' Fund.**

Last May at the meeting of Maryland Classis the elders had a little meeting of their own, and putting their heads together, they concluded that it would be well to raise a Church-building Fund among the elders of the Classis, and this proposition was placed in the hands of Dr. Murray Galt Motter, of Washington, D. C., who accordingly some time ago issued a circular letter to all the elders of the Classis, asking them to subscribe to such a fund.

In his appeal he says:

"You have no doubt realized, from the reports of some of our struggling missions in the home land, the inadequacy of our policy in this particular. To attempt to establish a mission, particularly in a city, without giving it adequate equipment in the form of a suitable building in keeping with the dignity and the means of the Church at large, is but to invite failure, and must inevitably lead to discouragement, if not to actual waste of time, energy and money. Church-building Funds, as you know, are eventually returned and may be used over and over again, as the several missions which profit by their use become well established. The idea is growing in popularity and its practicability has

been fully demonstrated. If the elders of Maryland Classis, both active and retired, will all join in this project, it may easily be carried to a successful issue; for, if each one of the elders now on the active rolls in Maryland Classis would make himself responsible for an average subscription of five dollars, we could establish a fund of one thousand dollars."

One may well hope this effort will have early success, and, further, that it will lead to similar efforts in other Classes.

#### **The Day Made Brighter.**

It was one of the loveliest June mornings the Lord ever made. A cool wave had driven off the great heat and a cloudless sky looked down on waving grass and grain.

The country pastor and I held three services, driving seventeen miles along fine farms that lay in the calm sunshine, and we were tired; but after the third service I said a few words to an elder and he promptly answered, "Yes, I will give you a Church-building Fund," and somehow after that the day seemed shorter, the sky was even brighter, the landscape was more interesting, and we were not so tired.

He might have said no, and that would have made a great difference in the closing hours of that June Sunday; but he said a cheerful yes, and he made the whole day brighter.

This was many years ago, but I can still see the light of that day. He still lives and is happy in seeing his Fund at work.

#### **An Offering Though Absent.**

When unable to attend service on the Lord's day, you may yet find great comfort in joining with the congregation in your heart at the time of service. You know just about what is being done, and you can follow them in spirit.

So about the offering. This is a real part of worship, and you will not omit it. You may do one of two things—you may send it by the hand of a friend or you can reverently lay it aside, to be added to that of your next attendance.





SECOND HARVEST OF THE JAPANESE REFORMED CHURCH, SAN FRANCISCO, CAL.

A pastor lately gave his people notice of the holy communion, and then he added:

"Should you be prevented from attending the service will you not considerably send your offerings, knowing that they will be needed?"

Why not do so? Why not join the congregation in the whole service, in its cheerful offering as well as in its praise?

#### **Bird's-Eye View of Our Missions.**

On the whole, our Missions are in a prosperous condition. A number of them are at present engaged in building new churches. Bethany, Butler, Pa., has torn down its old structure and is putting up a new one. Elwood City is in the midst of building operations. Gary, Ind., dedicated its new building on Aug. 6th and organized a congregation of 27 members. Cedar Rapids expects to occupy its new building by the end of November. Scranton made extensive repairs and improvements amounting to \$530, all of which has been paid. Palmerton has purchased a new lot and has plans perfected for a new building; so also has Salem, Altoona. Turtle Creek recently made improvements to its building costing \$875, all of which they ex-

pect to pay before the end of the year. At Albemarle, N. C., improvements were made to the church recently purchased, and Pastor Zaugg has collected over \$300 for this purpose. At Warren, O., Rev. Mr. Fisher is engaged in soliciting pledges for a new building and has already secured almost \$3,000 on a weekly basis. The Hungarian Mission at Dillonville recently paid \$500 on its debt. Bethany, Philadelphia, paid \$1,000 on its debt during the last three months. Messiah, Philadelphia, during the four and one-half years of Pastor LaRose's pastorate has paid \$5,000 on its debt and raised \$6,000 for improvements. Lincoln, Neb., held its Summer Services at Airdome with an attendance of from 300 to 700 at each service. Calvary, Philadelphia, had 540 present at their annual Rally Day in the Sunday School.

#### **Good Home Mission Books.**

"*Winning the Oregon Country*," by John T. Farris. This is a very interesting book, written for boys and girls from twelve to sixteen years of age. It relates the very fascinating story of the getting possession of the Oregon country. Every chapter in the book is intensely interesting, and will kindle in the minds of the young people a desire to know more about the field in the great Northwest. Price 50 cents. Published by the Missionary Education Movement, 156 Fifth avenue, New York City.

"*The Conquest of the Continent*," by Hugh L. Burleson, published by the Domestic and Foreign Missionary Society, 281 Fourth avenue, New York City. Here is a new Home Mission Study text book. A careful study of the same will throw a great deal of light upon the missionary work in our land. It touches on the various phases of the work of Home Missions, and we can heartily recommend the book to our Mission Study Classes.

"*World Missions from the Home Base*," by Mr. Joseph McAfee, published by the Fleming H. Revell Company, 158 Fifth avenue, New York City, price 75 cents. Here is a group of splendid Home Missionary addresses delivered by one

of the secretaries of the Board of Home Missions of the Presbyterian Church. Mr. McAfee has a very impressive style and has a wonderful grasp of the entire problem of Home Missions. He presents the cause in its most vital aspect. Anyone reading this volume of addresses will be more fully impressed than ever with the paramount importance of winning America for Christ. We can heartily recommend this book to ministers and others who are interested in the cause of Home Missions.

### Pastoral Calls by Our Missionaries.

A Home Missionary is expected to keep in close touch not only with the people who belong to the Mission, but also with the entire community where the Mission is located. It is interesting to observe from the quarterly reports which gave an account of the work of the missionaries during the Summer months, the number of calls made by some of our faithful workers in the Home Mission field. Rev. R. M. Stahl at Altoona made 123 visits on persons not members and 60 on members. Rev. Atville Conner, of Baltimore, made 104 calls on non-members. Rev. J. D. Andrew, of Burlington, made 104 calls on non-members and 170 among his own people. Rev. S. P. Mauer, of Hanover, made 120 calls on members and 75 on non-members. Rev. A. H. Smith, of York, made 100 calls on members and 80 on non-members. Rev. A. R. King, of Scranton, reports 218 calls on members and 188 on non-members. While Rev. D. H. Fouse, of Denver, Colo., and his people made over 1,000 calls on the community where his church is located. Other missionaries have also made many calls during the quarter. Surely such pastoral service on their part cannot but issue in great good to their congregations and to the souls of the people with whom they come in contact.

Obedience is both the preparation for and condition of further teaching. God does not waste instruction on the persistently disobedient and heedless. But those who follow on to know, come to the higher forms of knowledge.

—ARTHUR T. PIERSON.

### Neglected Fields Survey by the Home Mission Council.

Composed of twenty-two General Home Mission Boards and societies of Protestant denominations.

#### 1. REASONS FOR THE SURVEY.

1. *The rural church problem* is requiring such a study as it has never had. Especially in the West the rapid development of irrigation projects is evolving conditions of community life not before encountered on a large scale by either the American State or the American Church. It is an unquestioned fact that a majority of the strong men of God's kingdom, even in the cities, have come from country churches. It is equally unquestioned that, as things are now drifting, unless a way is found of re-invigorating religion in rural sections, the sources of the kingdom's strength in the future will be wanting. An increasing number of churches interpret their mission in terms of wide community service. The kingdom of God is apprehended as the kingdom of heaven upon earth.

2. *There are great numbers of neglected fields.* Recent investigation by a Joint Committee of the Home Missions Council and the Federal Council of the Churches of Christ in America shows this to a degree surprising even to those best acquainted with conditions in the West. We find in one Western State one hundred and thirty-three towns of from one hundred and fifty to one thousand souls without any Protestant religious work, one hundred of them being also without Roman Catholic work. In addition to these, there are four hundred and twenty-eight communities of sufficient importance to have post offices, but without any churches. If the same rate of destitute communities to total population holds through all the mountain and Pacific States there are many more than four thousand such communities in those eleven States. Home Mission funds have been so limited that the Boards have all felt compelled to confine their efforts mainly to what appear to be the most strategic fields. But we must find some way of establishing Christianity in the thousands of utterly neglected fields. They, too, may be strategic in the King-

dom of God like the lonesome Moravian village of Harrnhut and William Carey's hamlet of Moulton, in which the whole modern missionary movement germinated.

3. *A knowledge of the needs is the first essential* in order intelligently and successfully to meet them. It is time that scattered facts and off-hand representations be brought under thorough study. Such a survey has never been made. It is an immense undertaking. It is possible only by combined endeavor. It is the legitimate work of Home Missions and can be accomplished if all Home Mission agencies, both local and general, cooperate in an energetic way.

4. *The great Home Mission Boards have separately taken action naturally requiring such a survey.* General Home Mission Boards which are aiding five-sixths of the missionaries aided west of the Mississippi River, in response to the findings and suggestions of the Joint Committee above referred to, have taken formal action in favor of seeking by co-operative survey to find some way of

meeting the otherwise unmet needs. It is not a movement to curtail denominational activity, but rather greatly to encourage and increase it as the only practicable way of overtaking the already great and swiftly growing needs—the neglected fields.

#### 2. COMPLETE SURVEY.

The ideal thing would be a study of every community in the Home Mission field in respect to the organized religious activities in it in such a way as to be able not merely to tabulate, but also in some measure to describe the situation. The field is now as wide as the continent and as complex as modern life. The study should be made by those who are on the ground and whose business it is to meet the conditions, uniformity of investigation being secured by the Home Missions Council's plan.

The practical thing is to make a beginning in certain selected States, naturally some of those which are in a formative period.

It is probable that in the rural regions of the West the public school district will



CATECHETICAL CLASS, DETROIT, MICH., REV. C. W. BRUGH, PASTOR.

be found the most natural civil unit of study, since it is already equipped with available data, is organized with reference to the rising generation, is unsectarian, and at the same time is concerned with the higher life of the community. Detailed plans are in hand and in process of formation. By united activity it is believed that in one year or less vastly greater knowledge of the situation can be made available to all than has ever before been within reach of any one.

### 3. PRELIMINARY SURVEY.

The primary essential and the indispensable essential in achieving such a survey is large co-operation of the forces concerned. The first step therefore is consultation in each State by those who are now charged by the churches with the responsibility of directing the missionary work in the State. The plan of the reconnoissance is as follows:

1. The region chosen is two contiguous tiers of States between the Mississippi River and the Pacific Ocean; the time, a month, beginning the middle of November.

2. The Home Missions Council invites the field officers and all the members of the Boards of Management of Home Mission work of the various denominations in each State to come together for a day of consultation.

3. The visiting deputation is to consist of one general executive officer from the headquarters of each Home Mission Society or Board doing extensive work in the West.

4. The forenoon (9.30 to 12.30) will be given to a preliminary survey of neglected fields by men in the State qualified to present concrete, compact papers, giving outstanding facts as to unmet needs which are particularly urgent in that State. The first of the following topics would be stressed in every State and a varying number of the others. *Unmet Needs.*—(a) In Rural Districts; (b) Among Foreigners; (c) In Small Towns; (d) In Suburban Districts; (e) In Congested Urban Districts; (f) In Lumber Camps; (g) In Mining Camps; (h) Among Indians; (i) In Social Ministry; (j) Among Orientals.

It is possible that a selection of a few of the most concise, clear and complete papers prepared in this preliminary and topical survey may make a suggestive hand-book in advance of the ultimate regional survey.

5. The afternoon (1.30 to 4.30) will be given to inquiry of God and one another as to how to meet the needs. First hour, prayer; second hour, Definite Plans, (a) for the complete survey; (b) for action in the light of the survey; third hour, Organization for the Survey.

6. If the way be clear the evening is to be devoted to a public meeting in the interest of Home Missions to be addressed by members of the deputation.

7. The itinerary already outlined covers the period from the middle of November to the middle of December. The gatherings proposed for the several States named are to be held in the following cities in order:

Minnesota—Minneapolis, November 15, Wednesday.

North Dakota—Fargo, November 16, Thursday.

Wyoming—Sheridan, November 19-20, Sunday-Monday.

Montana—Butte, November 21, Tuesday.

Idaho—Boise, November 23, Thursday.

Eastern Washington—Spokane, November 27, Monday.

Western Washington—Seattle, November 29, Wednesday.

Oregon—Portland, December 1, Friday.

Northern California—San Francisco, December 5-6, Tuesday-Wednesday.

Southern California—Los Angeles, December 7, Thursday.

Utah—Salt Lake, December 11, Monday.

Colorado—Colorado Springs, December 13, Wednesday.

Kansas—Topeka, December 15, Friday.

Nebraska—Omaha, December 18, Monday.

South Dakota—Huron, December 20, Wednesday.



SHELBY PARK AND PUBLIC LIBRARY, LOUISVILLE, KY.

### Letter from the Harbor Missionary to the Board of Home Missions.

It is not an easy matter to record clearly the salient points which differentiate one quarter from another in the work of the Harbor Mission. One fact remains unchanged, namely, we never lack opportunity to employ time, skill and sympathy in the interests of immigrants, whether there be 20,000 arrivals or 60,000 during any one month. The number of detained and excluded aliens rarely goes below the 1,000 mark for each day; it usually rises much higher. The fewer the number of passengers on a steamer, the more carefully they are inspected, with the result indicated above.

The last quarter has brought forth some interesting phenomena with respect to the attitude of our present Commissioner towards immigration. He has been most violently attacked by every newspaper in the country published in a foreign tongue, for his supposed hostility to immigrants. It is not for us to determine the merits of the case; at any rate, a Congressional committee has considered these grievances and is to report to Congress on the advisability of an official investigation by that body. In all likelihood there will be no such investigation under the powers that be, but these concerted attacks and the conse-

quent publicity, which conditions at Ellis Island have been given, may tend to do away with some evil practices and to lessen the hardships endured by arriving aliens.

The flow of immigration has diminished to some extent. This may in part be due—as certain people claim—to the rigorous tactics employed by the Commissioner and the numerous deportations. But more likely the knowledge that industrial conditions in our country are not in all respects satisfactory, keeps the better class of skilled artisans away, because they can do just as well at home. It is strange how quickly immigration responds to the “wireless” communication of more or less satisfactory conditions here; the fact remains undisputed. This year will probably show a total of 800,000-900,000 aliens arriving.

Personally we have had little difficulty in performing our daily tasks. The higher officials appreciate the work of your missionary and listen to our pleadings. We have made our daily rounds as usual and have devoted more time and care to pastoral visitation than before. Though we frequently have occasion to write appeals to Washington, and immigrants are often discharged in our care, in which case we either forward them to destination or find employment for them, yet we consider the little friendly offices in the detention rooms and the daily

Send your offerings for Home  
Mission Day, to Treasurer,  
Joseph S. Wise, 15th and Race Sts.,  
Philadelphia, Pa.

heart to heart talks as of greater importance and of higher value to the work itself. Our "Tract of Welcome" is always welcome and eagerly read. Church literature, which we distribute in German, English and Hungarian, helps not only to while away the tedious hours of confinement, but often opens the eyes of hitherto careless and unchristian souls to the higher realities of life and to the importance of starting their career in the new country "right with God." And many a soul, though utterly discouraged by their experiences at the Island, has finally gone forth with strength renewed, ready to take up the burden and struggles to come.

A considerable part of our time this summer has been claimed by the needs of church members and pastors traveling to Europe and back. Many of these good people are old, and having spent the better part of their lives in America, now wish to see the old home and the place of their birth once more, but they are rather afraid of New York, and therefore wish to be met at the railroad station to be taken to a safe place and cared for until the steamer departs. Most of our church people who have heard of the rigors of Ellis Island write to us whenever they expect a friend or relative from Europe and request to have them met at arrival. Thus we frequently spend a whole morning—and occasionally long, tedious hours late at night—at the dock, waiting for cabin passengers; and after they are safely discharged, we hurry to Ellis Island to catch up with the third class and steerage.

We have not received quite as many

gifts for our benevolent work as formerly, but seeing the urgent needs of the Church along other lines of work, we have made no special effort whatever to increase the contributions, expecting that by autumn we shall receive our usual share. We have visited various congregations during the summer on behalf of our mission and have preached nearly every Sunday. We have attended the meetings of our own and also those of Central Synod, at Norwood, Ohio, presenting the merits and needs of our cause. The Lord willing, we expect to be with the brethren of the Northwestern Synod at Fort Wayne in October; where we are sure to find a warm welcome and responsive hearts, just as among the rest of the people we visit. The thrilling story of Ellis Island never fails to touch the human heart and to arouse the deepest sympathy. Thanking our Heavenly Father for the measure of health and strength vouchsafed in the past, in Him also do we place our trust for the future; in His name we labor.

In conclusion we gratefully record the continued interest and warm support of your Rev. Board and pray the Lord's richest blessings upon all your deliberations.

Respectfully submitted,

PAUL H. LAND,  
*Harbor Missionary.*

The Board of Home Missions has at its disposal a splendid Mason and Hamlin organ which can be had by paying the freight on the same. We also have a Bible for the use of one of our Missions that may be in need of the same. The Telford Congregation, Rev. J. F. Frantz, pastor, has 24 windows—frame, sash and glass all complete—which they are willing to dispose of at a nominal sum.

Rev. B. R. Carnahan, of Mt. Pleasant, Md., claims that one of his members is the oldest reader of the "Outlook of Missions"—Mrs. Matilda Shawbaker, of New Market, Md., aged 91 years. She keeps in touch with the work of the church, and enjoys to read of its progress.

# FOREIGN MISSIONS

*Editor, REV. ALLEN R. BARTHOLOMEW, D. D., Secretary.*

## **Pray for China.**

The eyes of the world are upon China. There is a great uprising among the people of that vast empire. Fortunately the trouble does not seem to affect the foreigners. So far as human eyes can see the missionaries are in no present danger. The time, however, is at hand for very earnest prayers, not only for the safety of the missionaries, but also for the Chinese Government itself. Grave issues confront the men who hold the destiny of four hundred millions of people in their hands. Let us pray for these rulers that divine wisdom, goodness and truth may be given them so that law and order, justice and peace may everywhere prevail. May they be strong and great in the fear of God, and in the love of righteousness, and thus become a blessing to all nations.

## **Adieu and Welcome.**

It is a regret to us that Mrs. Emma Reuss Krammes, one of our ablest women workers, has felt it necessary to lay down the pen as one of the editors of the "Outlook of Missions." She has given time, patience and strength to the faithful discharge of her duty. Her work was always well done, and we trust she may find time for an occasional article. To the new incumbent, Mrs. Florence Crum Evemeyer, we extend a most cordial hand. She is a most capable writer and will lend her best endeavors in helping to make the pages of our missionary magazine what they should be in the present onward march of our missionary operations.

## **What of Arabia!**

Will you read again the Foreign Mission Policy of our Church? Then study the actions of the Boards of the Reformed Church in America and of the Reformed Church in the United States. Then look up the action of the General

Synod, and then learn that a gift of five dollars has been sent by the Bethel Sunday School, near Beloit, O., for the work in Arabia. And then observe that the Board of Foreign Missions has opened an account with this small offering and is ready to receive contributions for a mission in the Moslem World. And then come and read the letter in the Secretary's office from Dr. S. M. Zwemer. And now read the latest action of our Board in response to the communication of Dr. Zwemer:

"Resolved, That while General Synod has authorized the assumption of our responsibility in the Moslem World, and we are in hearty sympathy with this policy, yet the Board nevertheless feels that, because the Church at large has not responded more positively to the obligations already undertaken, it cannot at this time enter the field."

Shall this action be final, or will you, dear reader, help by more earnest prayers and larger offerings to enable the Board to take the first steps towards the evangelization of our share of the Moslem World?

## **Christ Interpreted Anew.**

The Christian may have the personal conviction growing out of his own experience that Jesus Christ "is the fairest among ten thousand," and "altogether lovely," and that, of right, He ought to be the Lord of all. But, if this personal conviction is to be a scientific expectation, a confident hope of the many, a conquering Gospel for the missionary to mankind, it must be faced afresh by each generation and its Christ interpreted anew in the light of all that the history of man and the widening horizon of man's knowledge have shown Jesus to have been, shown the Christ to be. That is the demand of this age, and the Christ is receiving an interpretation today that more than ever makes Him the need of all mankind. The new knowledge which

men are acquiring and the new unfolding of Himself, which the Christ is giving in the history of Christianity and the religious history of the world, make Him the only hope of the race, but the sufficient, joyous and conquering hope.—*William Owen Carver, in Missions and Modern Thought.*

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### A Great Convention.

During the closing days of October a great convention of laymen was held in Lancaster, Pa. Nearly 3,000 delegates were present. The chairman was Mr. C. Edgar Titzel, of the First Reformed Church, and much credit is due him for the surprising results. Now let the work of "follow up" be taken up in the immediate present, and Lancaster will show what can be done by an *every-member-cavass*.

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### Let Others Follow.

The women of the Ohio Synod at their annual meeting held at Barberton, O., took action to carry out the "follow up" plan as outlined by the Golden Jubilee Movement last year, namely: to solicit every lady in the Church for her membership into the Woman's Missionary Society; and also for her subscription to the "Outlook of Missions." This is a grand move, and must result in great good. Let the women of other Synods fall into line and inaugurate a similar campaign.



THE CHURCH AT KARUIZAWA.

### The Men's Missionary Conference at Mt. Gretna, Pa.

WILLIAM E. LAMPE.

This Conference, held at the close of August and including the first few days of September, was the last of three Men's Conferences under the auspices of the Laymen's Missionary Movement. It was the first year for conferences of this sort and the unanimous opinion of those in charge and those who attended is that they were eminently worth while and that there should be a larger number of such conferences next summer.

The Conference at Mt. Gretna was attended by about one hundred leaders in missionary work. These people came from seven different states and three foreign countries and represented ten denominations. Those in charge of the several conference, institute and mission study classes periods were trained experts, and the evening addresses were made by strong speakers. The Conference leadership was of high order and was an important factor in creating and maintaining a high tone and excellent spirit that withstood even the depressing effects of the inclement weather.

Several of the afternoons were well used for denominational conferences. One afternoon was set aside for the discussion of the interdenominational intensive campaign of the Laymen's Missionary Movement in Eastern Pennsylvania this year.

The delegates all went home trained for better service and prepared to take a more important part in the missionary leadership in their congregations and denominations. The Reformed delegation was the second largest of all and as a Church we received much benefit from the Conference.

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### The Council of Missions.

The sessions of the thirty-fourth annual meeting of the Council of Missions of the Presbyterian and Reformed Churches were held August 4-9 in the Auditorium at Karuizawa, Japan.

Dr. Faust, the President of Council, preached an excellent sermon on the



theme, "The Higher for the Lower," taking as his text Philippians 2: 5-7.

During the sessions of Council, three special conferences were held—one on Sunday-schools in Japan, their object, their methods, and available Sunday-school literature in the Japanese language; an Educational Conference; and a Devotional Conference.

At the Sunday-school Conference, Dr. Faust read a paper by Rev. E. H. Zaugg on "Teaching the Bible as Facts." The problem of the Japanese Sunday-school, as was brought out in the addresses and discussions of this conference, seems to be how to secure Japanese teachers who will not tell the children Japanese nursery or fairy tales, but who *know* and *will teach the Bible*. It was felt also that the present Sunday-school helps in Japanese could be made simpler and more practical.

At the Educational Conference, mention was made of the recent Theological Summer School for Japanese Evangelists at the Meiji Gakuin, Tokyo, of a similar summer-school at Kobe under the auspices of the Southern Presbyterian Mission, of our Tohoku Evangelistic Workers' Conference, usually held in the autumn, but this year held at Shobuda Aug. 1-3, on the shore of the Pacific, not far from Sendai, and of a conference for women Evangelistic workers in connection with the twenty-fifth anniversary of the Bible School for Japanese women at No. 212 Bluff, Yokohama. Council later elected a standing committee on Summer Theological and Bible Schools. Council also passed a resolution endorsing the enterprise of the proposed Christian university for Japan and requesting the various Boards and home constituencies to lend their hearty support. The writer of this article is the chairman of next year's committee on Educational Conference.

The Holy Communion was administered at the vesper service on Sunday, Aug. 6th. Dr. Faust was one of the two in charge of the service.

The following day Rev. W. G. Hoekje, of the South Japan Mission of the Reformed Church in America, read the annual report of work done by members

of the Council. A hindrance to the work has been the petty persecutions consequent upon the plot and execution of the anarchists for high treason. Rev. Dr. W. W. White's visit last summer deepened interest in Bible study. The principle of interdenominational comity, recommended by the Edinburgh Conference, was put into practice in the western part of Japan by the Presbyterians successfully dividing the territory with the Methodists.

Council reaffirmed its action of last year, asking for two or three times as many reinforcements as there are now missionaries on the field, in view of the fact that three-fourths of the rural population of Japan are unevangelized.

At the Devotional Conference, our Mission was represented by the writer, who read a paper on "The Suffering Servant of the Lord." Dr. Schneder and Rev. G. W. Fulton, D.D., are a committee to publish a pamphlet containing the constitution, canons, creed and important actions taken by the Church of Christ in Japan since 1890. Dr. Faust is continued as a member of the Publications Committee.

The Presbyterian and Reformed Church Building Association reported that during the fiscal year four churches have been aided in providing new places of worship to the extent of 1500 *yen* (\$750). One of these was our church at Koishikawa, Tokyo, which received 400 *yen* (\$200) aid from this association. Our Wakamatsu congregation will shortly receive a grant of 200 *yen* (\$100). Since the organization of the association, twenty-seven churches have been aided to the amount of 7,280 *yen* (\$3,640). The estimated value of the land and buildings at the places aided by this association is 67,000 *yen* (\$33,500).  
W. G. S.

#### The Men of Akron.

On October 30 a meeting of the men of all the Reformed churches in Akron, O., was held, with an attendance of nearly three hundred. Plans were made for the organization of the Reformed men of Akron. It was a fine meeting and will do good.



RIDING BY SEDAN CHAIR IN CHINA.

### An Island of Japan.

The three most perfect views in Japan are supposed to be those of Miyajima in the Inland sea; Matsushima, an island in the north surrounded by archipelagos and sheltered by "eternal hills," and Ama-no-Hashidate, on the sea of Japan; but it would be difficult to find a more lovely picture in nature's book than the mystic island of Enoshima. It lies, "like a jewel on the breast of the sea," in a setting of golden sand, and is called "The Island of the Tortoise." As you cross the swaying bridge that links Enoshima with the mainland you see through the great bronze gates of the massive towers the fairy street of a fairy town, winding up and up, right into the blue, while piles of shells lie neaped by the doorways of the quaint open shops. Nowhere save in Enoshima, they tell us, will you see such shells. Still higher up the hill—and the cliffs of Enoshima rise sheer from the sea—are the temples that were sacred to Bentei Sama before her island was given over to the care of the Shinto priests. Although she has been banished by imperial decree, she is still the goddess of the isle of the Tortoise,

and many pilgrims travel along the winding terraces between the balustrades of stone. The bamboo vases before the little shrines are filled daily with sweet, wild flowers, and the temples, empty and desolate, are lovely yet.—*Little Folks.*

### Climbing the Heights of Kuling.

BY REV. EDWIN A. BECK.

My wife had gone up to the hills several weeks already, and when my work in school was finished, I followed. Taking steamer one afternoon,—the same afternoon that Mrs. Keller and her children started on their long journey home to America, so that I could escort them through to Kiukiang,—I went to Hankow; and transferring to a Shanghai-bound steamer next day, reached the port of the hills the following morning. It happened to be "Coronation Day" that we were in Hankow, and the captain of the "Loongwo" held his ship for the night's fireworks, which we saw to good advantage from the deck of our good steamer. Notwithstanding this delay, we reached Kiukiang in good time, and after bidding good-bye to Mrs. Keller and her girlies, I committed my baggage to



CARRIED UPON THE SHOULDERS OF MEN.

the coolies to carry the fifteen miles to the top of the hills, and secured a carriage to take me across the plain to the foot of the mountain. The first short distance, however, was made by boat, as the carriage road which has recently been built, does not enter the city, and the immediate vicinity of the city is now flooded. Reaching the carriage station, I might have had the choice of automobile, carriage, ricksha, or sedan-chair, ranging in price from fifty cents to three dollars. The most convenient and economical for me at this time was to take a carriage, though one rides behind fractious horse and reckless driver at some peril. In three-quarters of an hour we left the carriage at the mid-way rest house, glad that we had arrived so safe.

In former visits to this summering place I had been carried in a sedan chair on the shoulders of coolies all the way from Kiukiang—a slow and tedious trip across the hot plain, and a laborious method of travel; for your coolies, whether they be four or six, carry you only at the expense of sore shoulders and weary backs. From the mid-way rest house, which goes by the name of Lien hua-tong (Lotus Cave), it is still necessary to depend on chairs for the as-



YOU MEET AND LEAVE BEHIND YOU THE BURDEN BEARERS.

cent of the mountain (two and one-half hours); unless you choose to do so—I usually do—walk. I have found that it takes me about an hour longer to make the ascent of the mountain than it does the chair-men. If the weather is hot, it is an exhausting climb, and the chances are that you do not reach the top without a heavy shower. But showers overtake those who ride in chairs as well as the few who walk.

There is much interesting and beautiful scenery as you ascend, unless the clouds hang so close and thick that you cannot see. Behind and below you lie the waving rice fields of the plain; in the distance the broad Yangste, which just at this time has overflowed its banks and inundated vast areas along its course. Above and opposite you, as you follow the course of a mountain torrent, rise the rocky peaks of the mountains; their sides are everywhere covered with the densest of shrubbery. The torrent as it flows, falls in many cascades, and disappears in dizzy depths below you. You pass a tea-house now and again, where some coolies have stopped to sip tea, or to eat a bowl of rice; you meet and leave behind you the burden-bearers, who are carrying your baggage or some one's else baggage or timber, or vegetables, or

freight up the hill; for nearly everything that the community of a thousand uses in the little valley on the top of the mountain must be carried up on the shoulders of men. You meet chair-bearers returning with the empty chairs, and they remark as they pass you that it is strange you could not afford to go up in a chair!

And finally you reach the native town where the carpenter shops have their funny signs out, and the tailors, and laundrymen, and grocers, and painters, and tinnerns, and shoemakers. Passing through the "Gap," as this native street it called, you enter the lovely valley whose slopes are built up with the little stone bungalows, where so many find health and rest and happiness through the hot, unhealthy summer months of China.

*Kuling, Aug. 1, 1911.*

### **The Trail of Buddhism.**

JULIA HALL BARTHOLOMEW.

A remarkable transformation has been going on, during the recent years, in the mental attitude of a large number of Christian people, both towards each other, with regard to denominational divisions, and towards the great world that



THE VALLEY, WHOSE SLOPES ARE BUILT UP WITH LITTLE STONE BUNGALOWS.

has long been yearning to express its religious heart, and without the clear light of the Gospel of Jesus Christ. The earth is not contracting; but men's visions are enlarging and becoming capable of world-wide views. Small efforts are giving place to things vast and real. Lines of division are eliminated by the outlook that rests far beyond the narrowed limits of their enslaving influence.

With the desire to inform the Orient of the precious message of Christianity arises an interest in the past of Eastern nations and a commendable curiosity concerning historic religious beliefs and customs. Doubtless Buddhism is not surpassed in romantic setting and interesting developments by any among Oriental religions.

About 500 years B. C. there was born, in India, a prince who was destined to become the founder of Buddhism. Sacred tradition tells of his wonderful birth, attended by welcoming angels. The sun stood still, and made a shadow to fall on the spot where he lay; from the skies lilies dropped upon the ground around him; suddenly came into full bloom marvellously large and beautiful lotus-flowers, emblems of a pure life, arising above contamination in the world as this fair flower rises stainless above mud and slime from the pond where its roots are embedded.

These signs were given to indicate the unusual character and destiny of the prince. Brought up in the langourous and luxurious surroundings of an Indian palace of the time, he early began to shrink from such environment and formed a habit of wandering away into the forests for meditation.

The Brahmans of the time had corrupted the ancient Aryan faith and established the baneful system of Caste. Prince Gautama prayed for light, that he might find the Supreme Intelligence and be a light unto the people in darkness. Finally came what is called "the great renunciation," and he left his luxurious palace-home, his sweet young wife, and companions, and went out to wander, seeking light, with the renunciation of all joys in life. If the Prince Gautama had lived five hundred years

later, and wandered until he had met the Christ in Palestine, how soon his gentle soul might have learned of the service of joy and the joy of service. After a long conflict in his inner self, he sat one day under a tree that has ever since been known as the "sacred bo tree;" a vision came to him—he was seated on a crystal throne, and was named "The Buddha"—"the enlightened." He had many followers, and taught his doctrine to many faithful disciples, who propagated the system of Buddhism, which now numbers at least one-fourth of the inhabitants of the globe.

Buddhism began as a protest against idolatry, but it contained nothing to protect itself from the influences of idolatrous practices. When the Buddha died a great image was built to his memory. Other great men died and images of them were made; soon a hero-worship was established, which was simply idolatry to the masses. "To the enlightened few it is rationalism pure and simple, while to the multitude it is the worship of many gods." Buddhism is permeated with selfishness and impersonality. By cultivating indifference to everything in life a complete annihilation can be gained for eternity, and this is the Buddhist heaven!

After struggling for a thousand years in India, Buddhism passed on to Burmah, Siam, China and Japan; in the last country it formed a most congenial soil. As early as 216 B. C. some Indian priests came to the capital of China; they were not made welcome and were looked upon with suspicion, so they soon departed. Through a Chinese envoy, who had been imprisoned in the West, some information was spread later of a great Western deity, so that when an Emperor of the Han dynasty had a wonderful dream of a golden figure floating on a halo of light, his councillors said that it must have been a vision of the Buddha. Then an embassy was sent to India to learn of this religion. Two Indian monks were brought to the capital and installed in a temple, which they adorned with Buddhist pictures, and where they spent much of their time translating their sacred books. Chinese pilgrims made long and perilous journeys to India to learn more of the

Buddhist religion, and to visit its famous strongholds. By the end of the fourth century Buddhism had in China a priesthood, monasteries, and many adherents. Image worship was introduced into China by Buddhism. Among the deities there is only one female—the Queen of Heaven, or Goddess of Mercy.

Passing on into Corea, and thence into Japan, Buddhism became “the teacher under whose instruction the Japanese nation grew up.” About 552 A. D. a king of one of the Korean provinces sent to the Mikado a golden image of Buddha and some scrolls of the Scriptures; soon after Buddhist monks and nuns came over from Korea and established temples. These priests and nuns brought with them culture in art, literature and medicine; and became the instructors of the Japanese. The apt and imitative Japanese relished and absorbed the art and culture of Buddhism without going deeply into its complicated metaphysics. Educated Japanese of the present time lay very little stress upon the relation of Buddhism to the development of their country, but unbiased European students agree upon the large influence it has exerted. Confucianism in China had such a hold upon the people that Buddhism never gained a great and permanent influence. But, although the Confucian philosophy was introduced into Japan early in the Christian era, it gained little influence until in the seventeenth century, when the Tokugawa ruler, Ieyasu, commanded the Confucian Classics to be printed in Japan. For about two centuries following these Classics were studied, and the principles had a part in moulding the intellectual development of the Japanese.

Since 1868 instruction along modern European lines has completely supplanted any study of the Confucian Classics. To the cultured Buddhism is also a memory. But not so to the unlettered; on them it has still a firm hold, and their faces appeal for a “true light that shineth in darkness.” Age, and infirmity, childhood and ignorance are found thronging the shrines and temples, and piteously adoring images that show a strong likeness to ancient Indian physiognomy and artistic characteristics. One with de-

formed soul looks out of wild eyes at an image, another with deformed body drags itself into an adoring attitude, while the most hideous image is rubbed consecutively by diseased and infected hands. Does it not make our hearts yearn to send all possible assistance to the noble and self-sacrificing Japanese Christians who are eager to lift their ignorant brothers out of this sad condition?

A Buddhist temple in Japan has at the present time a combination of Buddhist and Shinto emblems. Shinto—“The Way of the Gods” is the ancient cult in Japan, dealing in myths and legends, and having gods abounding. When Buddhism appeared the Shintoists welcomed the Buddhas as foreign gods, while the Buddhists were altogether willing to add the gods to their list of Buddhas. On entering a popular temple in Japan one is overwhelmed with the bizarre effect of color and form, and the numerous symbols. Guarding the outer gates are two gigantic figures called the *Nio*—or “two kings.” *Binzuro*—formerly a “holy man,” who gazed admiringly upon a beautiful woman, and henceforth was denied the privileges of the temple, sits just outside, and is supposed to cure pain when his body is rubbed by a sufferer. Needless to say he is very popular. Inside may be found *Amida*, *Skaka Muni*, *Kwannon* and others of less power and importance. The Lotus, that reigns in mysterious loneliness, all through the Orient, the chosen flower of Buddhism and emblematic of purity, stands prominently in every temple; usually it is made of metal and gilded, as are also the images. A large circular polished metal mirror occupies a central position. When imploring the help of the gods, if the supplicant is insincere, the mirror divulges the secrets of the heart.

After the first fascination of the temple wears off, a sadness comes over the Christian visitor, and the gruesomeness of it all oppresses, so that one hastens out into the warm Japanese sunshine, and breathes the pure air with a sigh of relief. May those sighs of relief go deep enough into the Christian heart to inspire prayer and energy for the shedding of light in Buddhist lands.

# THE WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY OF THE GENERAL SYNOD.

*Editors:* MRS. REBECCA S. DOTTERER. MRS. FLORENCE CRUM EYEMEYER.

## Editorial.

We regret to accept the laying down of the pen of one of the editors of the Woman's Department, Emma Reuss Krammes, but her duties in the office of corresponding secretary of the W. H. and F. M. S. of General Synod appear to make it imperative.

For six years we have been closely associated in advancing along missionary lines, the work of the women of the Reformed Church, many anxious thoughts have arisen, but were happily dispelled, and our "pen pictures" would make a volume; we have enthusiastically labored together in these columns, and we still expect to hear often from her as a contributor to these pages.

On the other hand, we warmly welcome her successor, Florence Crum Eyemeyer, upon whom Mrs. Krammes' "literary mantle" falls, and knowing her capability along these lines and her efficient leadership, we hope for great things and may she take up the pen and peacefully demonstrate that "it is mightier than the sword."

May we, and all the women of our beloved Reformed Church, help to diffuse the Gospel light so that it shall speedily illumine all the dark places in the earth.

REBECCA S. DOTTERER.

## Greeting.

Ofttimes there is magic in the estimate of a friend, a halo of trust in her confidence. It is not without significance that one is chosen to succeed in a work that lies close to the warm, pulsing interests of her who lays it down.

In accepting the joint-editorship of the *OUTLOOK OF MISSIONS*, representing the Woman's Home and Foreign Missionary Society of General Synod to follow my esteemed friend, Mrs. Emma R. Krammes, Tiffin, O., there is a keen sense of responsibility. To follow a mind and heart like hers is not a light task. Then

there is the ideal of our sphere to be realized—to make our columns a live wire to our constituency. Surely such a goal will inspire one's best. The sun of Nature floods the smallest, most obscure thing of creation with golden glory, even fitting the flow'rets chalice to become some happy creature's palace. So, dear women, I pray the Sun of Righteousness may glorify my human effort to praise His name in some measure. "We must do the little things as tho' they were great, because of the majesty of Christ; we must do the great things as tho' they were little, because of His almighty power."

FLORENCE CRUM EYEMEYER.

## "Opportunity."

BY JOHN J. INGALLS.

Master of human destinies am I!  
Fame, Love and Fortune on my foot-  
steps wait.

Cities and fields I walk; I penetrate  
Deserts and seas remote, and, passing by  
Hovel and mart and palace—soon or late  
I knock unbidden once at every gate;  
If sleeping, wake—If feasting, rise be-  
fore

I turn away! It is the hour of fate.  
And those who follow me reach every  
state

Mortals desire, and conquer every foe  
Save death; but those who doubt or hesi-  
tate,

Condemned to failure, penury and woe,  
Seek me in vain, and uselessly implore;  
I answer not, and I return no more.

## About the Field.

The Field Secretary finished work in Somerset Classis at Carrigansville, Md., where a society was organized, with Mrs. F. E. Lauffer president. Before this field work there were in the Classis five societies. They now number thirteen.

An address was given in Trinity

Church, Norristown, and fervent missionary zeal found in the society and the congregation.

The meeting of the West Susquehanna Classical Society was attended. A fine spirit was manifest here. A district meeting of East Pennsylvania Classical Society was also attended. The trip was made to and from Monroe County by train, trolley, and twenty-four miles by wagon. It is indeed worth such a trip to meet with those good people.

An itinerary of Goshenhoppen Classis is planned October 22-30. Following this will be West Susquehanna, and next East Penna. Classis.

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### Vision, Not Burden.

SOPHIE MARGEDANT KERST.

"In unity there is strength," so an old fable tells us. It runs like this:—

Once there was a father of seven sons lying on his death-bed. Calling his sons to him, he gave them each a stick and commanded them to break it. Each one did as he was bidden and easily broke his stick.

Then the father gave them a bundle of seven sticks closely tied together, and told them to break the bundle. But, alas, not one of them had the strength to break it. So the dying father said, "My sons, cling closely together, like this bundle of sticks, and the world will never break you, for in unity there is strength."

In the mission work which the women of our Reformed Church have undertaken there must be unity of plan and purpose. To accomplish this we have one head, our General Society, which carefully considers all needs and requirements. Accordingly they levy the per capita tax, and here is where unity is required. First the tax must be paid, so that not one stick may drop out of the bundle and lessen the strength of the whole.

The first essential is that each member be filled with the love of God and the desire of telling all people the preciousness of the Saviour. Warm up hearts of our members of our Missionary Societies—get them to overflow with love and zeal,

and we will never need worry about the unpaid apportionment.

Never take members into your societies until they are fully acquainted with all the obligations they are to assume. We cannot enter into anything unless we assume certain obligations. Becoming a wife we assume the obligations of home and mother; becoming a social leader, we assume social obligations. Whatever we become, brings with it duties and obligations.

So if we link ourselves with the noble women who are trying to bring the Christ to all who know Him not, we assume great obligations. How are we to be represented in this great work? We cannot all go to the field! Our pennies can be our representatives.

This year it will take one hundred and seventy-three pennies to do our work on the mission field at home and abroad. Think of it—what a small sum each member is personally responsible for! See into how many different places you will go through your one hundred and seventy-three pennies. At home you are bringing the good tidings to the Japanese on the Pacific Coast, doing general missionary work, besides contributing to the English and German Building Funds. In foreign lands you are supporting our glorious schools for girls at Sendai, Japan, and Yochow, China, besides supporting a nurse at Shenchowfu, China. Did you ever hear of \$1.73 doing so much good?

And yet there are many of us who do not willingly meet our obligations. What happens then?

What happens in a home when the father's or provider's salary is cut short? Ah, then the nightmare of the home comes on—Debt and suffering.

Would we members of a Missionary Society cause one of the consecrated men and women who have given themselves wholly unto Christ's work on the field to grow faint and weary because we at home did not deny ourselves of one hundred and seventy-three cents? Not willingly do we commit such an offense, but thoughtlessly and unknowingly.

Often we fail to meet our obligations until the very last, and then we are un-





MISS RUTH E. HAHN AND HELPERS IN THE HOSPITAL AT SHENCHOW, CHINA.

able to find one hundred and seventy-three pennies in our purses. One missionary society adopted this plan with marked success. Each member was given a bundle of twelve envelopes on which was written the months and the owner's name. For each month an envelope, into which during the month fifteen pennies were dropped. Then the envelope was brought or sent to the monthly meeting and at roll call was laid upon the secretary's table. Should the envelope not put in appearance, it was gone after. It is a simple little system, but it works wonders. The seven cents extra in each bundle of envelopes enabled the society to pay its contingent and scholarship funds.

The members soon learned the blessedness of systematic giving, and they surprised themselves with their large thank-offering and other gifts.

Ah, won't you rally and pay all your apportionment this coming year? Won't you try this simple little way? Remember, on the little things the great ones depend. A chain is no stronger than its weakest link. Now don't you be the link that breaks asunder the mighty chain, woven by our grand women of the Reformed Church in the United States to bring the glad tidings of Christ to all nations and people.

### **Missionary Ammunition.**

MRS. K. HALE GEKELER.

The Golden Jubilee Campaign brought to the attention of every one the text

book on foreign missions, prepared by the Central Committee on the United Study of Missions. But there are those who do not know that a similar course on home missions has been prepared by the Council of Women on Home Missions. If you have been waiting for a suitable book to appear before you studied conditions in your own land, now is the accepted time. "Conservation of National Ideals," is the book for this year. The six chapters are written by six different authors, and each one is an expert on his respective topic. There is great danger that true American ideals will be lost in a population of alien races and opposing creeds. The dangers that threaten, and the best methods of conserving these ideals will be found in the book. The Christian women of America must be informed as to the present situation, the present opportunity and the present responsibility.

If you wish to go further into the study of your own local community and its needs you will find "Community Studies," by Dr. Wilson, to be just what you need. This is a series of twelve topics, or guides, for such study. If our first and chief responsibility lies in the community where we live, then we must know ourselves.

"The Best Thing in America," by Katherine Crowell, is the junior book of the year. Sunday School teachers, Junior Endeavor and Mission Band readers will give this book a hearty welcome. It will help train the future men and women to be loyal to God and native land.

Does a Mission Study Class still seem impossible in your society? Then why not have a Missionary Reading Circle? We have all had some experience in the old-time reading circles and know how easily the work is done. We also know something of the great work these circles have accomplished. One society of my acquaintance has a "Reading Club." Every woman wants to belong to a club, at least every woman in Indiana does. But whatever name or method is used, the result is the same, to learn of the great needs of the Kingdom of Christ.

**Suggestive Helps.**

GERTRUDE M. COGAN.

PROGRAM—DECEMBER.

1. Hymn.
2. Scripture. Acts 2:1-41.
3. Prayer.
4. Hymn.
5. The Women of Japan.
6. Letter from Miss Weidner. (Secure from Mrs. C. H. Nadig, Allentown, Pa.)
7. Sentence prayers:  
Miss Weidner, Miss Hansen, Miss Lindsay, Miss Schulz, Miss Leader, Miss Brick. The girls in the school. The Bible women.
8. Hymn.
9. Discussions:
  - a. What in your mind has been, is, and will continue to be the blessings resulting from our Girl's School at Sendai?
  - b. In what ways are the women of Japan less miserable than the women of Arabia?
  - c. What has Christianity done for the women of Japan?
  - d. Name the women, married and single, doing missionary work for our Church at the present time in Japan.
  - e. Name our men missionaries in Japan. (For names refer to the Hand Book of Foreign Missions. Secure this free from Foreign Mission Board.)
10. Distribute booklets, "Miyagi Girl's School." Also "Women of Japan." Sec. of Literature write in advance to Foreign Board, Reformed Church Bldg., Philadelphia. State number of copies wanted.)
11. Hymn and Mizpah Benediction.

Note.—"O Mura San" is an artistically bound book telling the tender story of one of our own Japanese girls. This beautiful life, though called home to God while she was yet young, still touches other lives for Christ. Whoever reads this book must catch the holy fire of her rare soul, and be a braver,

stronger Christian through her wonderful influence. It makes an appropriate Xmas gift for Sunday school classes or other friends. The price is 25c. per copy. Secure from Foreign Board, Reformed Church Bldg., Philadelphia, Pa.

Each society should have at least one copy. It should be kept in circulation until every member of the Church has read it. It is a good plan to have each person reading the book register his or her name on a slip pasted to the inside cover for that purpose, or if you have not the slip, on the blank leaves. Then when all have read it, keep the book for reference and future use.

**Which Succeeded?**

*Mrs. Sharp Tongue.*—"See here, Mrs. Big Hat, why don't you join our missionary society? I think you ought to! It is every church woman's duty to belong, but it seems there are a lot of women in our church who don't see it that way. I am just going to see now how many will shirk their duty when our next meeting time comes, and you'd better come if you don't want your name on the black list!"

*Mrs. Little Faith.*—"Won't you join our missionary society Mrs. Literary Club—and help us. We are so few and it is so discouraging. *Such a few* come. Our meeting is Friday afternoon. Try and come—I know there will be hardly anybody there and I wish you would come.

*Mrs. Courageous.*—"Pardon me, ladies, for interrupting your conversation, but I am wondering if you take any papers or magazines that I do not, and if so, if you would help me in collecting *articles and pictures* on Chinese questions—*Religion, History, Character, Customs*, etc., etc. Here is an envelope—you see it is labeled "China. Second Tuesday of December, 2 P. M., in Church Parlor." What kind of a meeting? Oh, it is our monthly missionary meeting. You see we are studying the different countries and the next is China. We are going afterwards to compile some sort of a chart or reference book with the pictures and clippings for use in the future. We have

so many things planned it keeps us busy. But we enjoy it so much! Watch for things about China and bring your envelope to the meeting—by the way, if you have any ideas about making a chart or reference book or picture album, that would help our Sunday school teachers with the missionary lessons, we'd be glad to have you suggest them at the meeting.

### How Giving Develops Character.

MRS. NELLIE S. RUNKLE.

The word character is very significant in its derivation. Coming from a Greek word meaning "to engrave," it brings to us the idea of a plastic material, capable under manipulation of various formations. Therefore we define character as "the peculiar qualities impressed by nature or habit on a person."

But character is more than that—it is the outward manifestation of the soul within. It is that *something* which makes a noble person beautiful to our eyes, though nature may have been most unkind. It is intangible, indefinable; something we do not see with our eyes, but perceive with our souls.

Each comes into the world fresh from the Hand of his Maker, bearing within him, it is true, the heritage of those who have lived before—but still plastic, capable of development, capable of rising above environments, and heredity, and capable too, of shrinking and shriveling miserably.

We are given this brief life to get our souls in readiness for an eternity of service. We are showered with blessings and privileges on every hand. Everything that Infinite Love can devise or bestow, is given us for our help; laws for our guidance; He even gave His only Son for our redemption. And this personality—this soul, of which character is the reflection, is all we ever really own; all we can take with us. In what form shall we give it back to the Master?

There are laws which govern the spiritual world, that cannot be defined or explained just as there are in the physical. A scientist may tell you this or that is true, but with all his learning

cannot tell you *why*. "It has been proven true—it is a law of nature" he says.

To a selfish, thoughtless world, the great truths Christ proclaimed seem preposterous and absurd. But countless thousands since then have proven them true. Read your Gospels through from first to last, and you will find "giving" to be either the *direct* command, or the effect of some other law given. It is "give and ye shall receive"—"give your life if you would save it"—"sell all your goods and give to the poor." "Love your neighbor as yourself." When God made the world he made "giving" the condition of all high life. It is a strange law; we cannot understand it. But tie up your arm—save it, and soon you will lose it. Or when your nasturtiums or sweet peas are in all their blaze of glory—selfishly *save* yours, and they will soon stop blooming, while your neighbor who gives freely will have them all summer. Nothing will pauperize us more quickly than to be the constant recipient of gifts without a corresponding *giving*. The Dead Sea is a fitting illustration of what we may become, if we constantly receive and never give.

It is giving. Giving of all that is ours to give—ourselves—our time—our possessions. The law of sacrifice is the law of life,—only, and here is the great mystery, sacrifice become not a sacrifice, but a privilege and giving and receiving are coincident. Giving is getting and the greater the investment, the greater the returns. We may be laying up treasures in Heaven, but we begin drawing our interest here on earth. It is like getting interest from a bank, you get nothing till you have put something in.

This God-made law is the law He honors every moment of the passing years. We see it in the whole universe and we see it daily in our lives, and those about us. How often we have seen a thoughtless, selfish girl develop womanhood because through love, she began to give. Or a boy suddenly take on manhood and strength because someone was dependent upon him, and he *began* to give.

It is breaking the chain of this old

selfish nature of ours, and feeling that we live for a higher purpose than the gratification of self. It is through service and self denial that we are developed and lifted to higher plains where we may catch glimpses of God's great plan, and joy in the thought that we are allowed to help.

I knew an old man who had lived his long life selfishly, growing greedier and more grasping as the years passed. His soul shrinking and shriveling till at last the end came. His soul left the body in a beautiful house, a large fortune was left for the heirs to quarrel over, but his loneliness, and unloved condition in his last days were pathetic. We cannot see beyond, nor see the future for that life. God is very merciful, but we do know that here it was lost. In direct and startling contrast I see another, who gave, gave freely and unselfishly to all. Not a tramp came to her door but went away richer; not a sorrowing one but left comforted. She felt happiness, though strength and health were gone, she still gave. Through those long years of giving she had stored up a wealth of strength and sweetness that years of helplessness never diminished.

Van Dyke tells us that:—

Self is the only prison that can bind  
the soul.

Love is the only angel who can bid  
the gates unroll;

And when He comes to call thee, arise  
and follow fast;

His way may lead through darkness,  
but it leads to life at last.

Then if we would grow we must be givers. It is so retimes said we have no right to ask the poor to give; that they cannot afford to do so, and ought not. But did Christ think so? Did He say it was a pity the poor widow had been moved to give to the Lord; that she ought to have kept her money for her own self? God still loves a cheerful giver as much as He did when the poor widow gave her two mites.

In Rev. Whitmer's book on giving, he says that, "likely the only thing in our lives worthy of divine record and of human remembrance throughout eternity will be the fact that we here in

the earthly life were cheerful givers of time, talent, effort and means for the building of God's everlasting tabernacle—the Church.

Love does not count money or time or strength given—and it comes back seven fold.

Browning tells us "Get thy tools ready, God will find the work," and some unknown songster seems to add, "God gives us all some sweet way, to set the world rejoicing."

Tiffin, Ohio.



CHAPEL AT KOISHIKAWA, TOKYO, JAPAN, BUILT  
THROUGH THE EFFORTS OF MISS B.  
CATHERINE PIFER.

Even a cursory survey of the story of missions during the last century will reveal the mighty obstacles that presented themselves at the beginning, which have now almost, if not quite, disappeared. The heat of the conflict is over, and now the Christian Church must settle itself down to the question of combination, better organization, and the development of resources that exist so abundantly, both at home and in the foreign countries themselves. These resources are measured at present more in terms of men than of money. The Church at home should provide funds in far larger amounts than at present, in order that the position already won may not be lost, and that an advance commensurate with present achievements may be made.

—JAMES L. BARTON.

WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY OF  
GENERAL SYNOD.

Report from May 20th, 1911 to October 1st, 1911

	Apportionment	Scholarship	Jubilee	Special Home	Special Foreign	Life Membership	Literature Fund	Field Secretary	Contingent
Received May 20th . . .	\$71 31	\$2,087.10	\$1,431.76				\$36.50		\$424.69
Received to October 1st . . .	1,198.79	169.20	6,921.91	\$50.00	\$289.30	\$50.00	45.76	\$4.50	0.37
Interest . . . . .		92.16	12.50						
Total received . . . . .	1,270.10	2,348.46	8,371.17	50.00	289.30	50.00	82.26	4.50	445.06
Paid out . . . . .	1,186.00		5,500.00	50.00	289.30		28.00	4.50	383.30
Balance October 1st . . .	84.10	2,348.46	2,871.17			50.00	54.26		61.76

Total Receipts from May 20th, 1911 to October 1st, 1911

General Fund . . . . .	\$1,270.10								
Life Membership Fund . . . . .	50.00								
Home Specials . . . . .	50.00								
Foreign Specials . . . . .	289.30								
Scholarship Fund . . . . .	2,348.46								
Jubilee Fund . . . . .	8,371.17								
Literature Fund . . . . .	82.26								
Field Secretary . . . . .	4.50								
Contingent . . . . .	445.06								\$12,910.85
<hr/>									
Paid Dr. Bartholomew, General . . . . .	\$687.88								
“ “ “ Foreign Specials . . . . .	289.30								
“ “ “ Jubilee . . . . .	3,000.00								
“ “ “ for Field Secretary . . . . .	2.25								\$3,979.43
<hr/>									
Paid G. W. Stein, General . . . . .	\$236.01								
“ “ “ Home Specials . . . . .	50.00								
“ “ “ for Field Secretary . . . . .	2.25								\$288.26
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Paid C. M. Boush towards 13th Church Building Fund . . .	\$190.94								
“ “ “ Jubilee Fund . . . . .	1,500.00								\$1,690.94
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Paid G. D. Elliker, Jubilee Fund . . . . .	500.00								
“ Sheboygan Mission House, Jubilee Fund . . . . .	500.00								
Convention Expenses and Meeting of Executive Committee . . . . .	383.30								
Transferred from “ Our Mission Helper ” to Life Membership Fund . . . . .	25.00								
To Rev. Rufus W. Miller, “ Our Mission Helper ” Fund . . . . .	3.00								\$7,441.10
<hr/>									
Total Balance in all Funds . . . . .									\$5,469.75

MRS. LEWIS L. ANEWALT, Treasurer General.

**W. M. S. of Tohickon Classis.**

HARRIET WEAVER.

The Woman's Missionary Society of Tohickon Classis met in Christ Church, Hellertown, August 30.

The morning session opened with a fair number of delegates, despite the weather. Miss Mary Hess delivered an address of welcome, to which Mrs. I. O. Schell, of Quakertown, responded. Master Warren Eckert favored the society with an excellent violin solo.

The business session consisted of re-electing the officers and reading reports of societies. The society raised \$25 for the Scholarship Fund.

Miss Laura N. Herstine, of Revere, read a paper on "The Missionary and His Achievements." The delegates were entertained at dinner at Odd Fellows' Hall by the Hellertown Missionary Society.

At the afternoon session Miss Kate E. Hess, of Hellertown, rendered a vocal solo and Rev. J. Rauch Stein, of Bethlehem, delivered an address on "His Mission Work in Harrisburg."

Master Henry Funk, of Springtown, rendered a violin solo, which was followed by a recitation by Miss Sara Gabriel, of Coopersburg. Miss Mary E.

Gerhard, of Sendai, Japan, spoke of her work for the past six years.

At the evening session an anthem was sung by the choir, and Miss Gerhard delivered the address. Rev. H. B. Ritter pronounced the benediction. The next place of meeting will be Doylestown.

**W. M. S. of Goshenhoppen Classis.**

The W. M. S. of Goshenhoppen Classis held its semi-annual session in Trinity Reformed Church October 30, with delegates present from all but one society. The delegates to Eastern Synod at Bethlehem, Pa., and to General Synod, Canton, O., gave full reports.

The Treasurer stated that the apportionment had been more than met.

Efforts are being made to form new societies, and Miss Gertrude Cogan, Field Secretary, gave a very instructive talk full of helpful suggestions.

An evening session was held in Zion's Reformed Church, where she addressed the members of the several Reformed Churches of Pottstown.

The President urged the members to subscribe for the "Outlook of Missions" and "Leaves of Light."

Mrs. L. A. Shiffert, Sec'y.

**GERMAN ROLL OF HOME MISSIONS****GERMAN SYNOD OF THE EAST.**

Holyoke, Mass. .... II. Frech  
Glade Run, Pa. .... Carl H. Gundlach  
Buffalo, N. Y. .... H. C. Struebing  
Brooklyn, N. Y. .... H. Braem  
Philadelphia, Pa. .... W. G. Weiss

Brooklyn, N. Y. .... M. J. H. Walenta  
Boston, Mass. .... E. W. C. Brueckner  
Philadelphia, Pa. .... G. A. Haack  
Brooklyn, N. Y. .... Louis Nickse

**SYNOD OF THE NORTHWEST, AND CENTRAL SYNOD.**

Stratford, Wis. .... II. Schmid  
Calumet, Mich. .... C. F. Dewitz  
Green Bay, Wis. .... Geo. Ulrich  
Curtiss, Wis. .... W. H. Lahr  
Cleveland, Wis. .... J. G. Schmid  
Oshkosh, Wis. .... I. M. Bauer  
Indianapolis, Ind. .... J. F. Grauel  
Louisville, Ky. ....  
Louisville, Ky. .... E. Fledderjohann  
Louisville, Ky. .... A. F. Lienkaemper  
Nashville, Tenn. .... J. Vogt  
Hohenwald, Tenn. .... Theo. Mueller  
Stewart, Wis. .... Alvin Grother  
Watertown, Wis. .... A. C. Plappert  
St. Paul, Minn. .... Josias Friedli  
Ledyard, Ia. .... Otto A. Menke  
Melbourne, Ia. .... J. Hauser  
Marengo, Ia. .... A. Hocker  
Butler, Okla. ....  
Bluff City, Kans. .... A. Beer  
Alpena, S. D. .... A. H. Niehaus  
Upham, N. D. .... C. T. Nuss  
Herrick, S. D. .... II. Sill

Glen Ullin, N. D. .... J. O. F. Symanski  
Loveland, Cal. ....  
Tillamook, Ore. .... P. Ebinger  
Quincy, Wash. .... P. Schild  
Neudorf, Can. .... P. J. Dyken  
Pheasant Forks, Can. .... L. P. Goerrig  
Wolseley, Can. .... Paul Koesling  
Winnipeg, Can. .... A. Heinemann  
Winnipeg, Can. .... C. F. W. Graeser  
Edmonton, Can. ....  
Irvine, Can. ....  
Stettler, Can. ....  
Chicago, Ill. ....  
Garrett, Ind. .... II. A. Clausing  
Cleveland, Ohio .... II. Nau  
Collinwood, O. .... W. Friebohn  
Rocky River, O. .... W. Friebohn  
Dayton, O. .... A. Weber  
Piqua, O. .... C. Hoffmann  
Oakley, O. .... J. Gaenge  
Toledo, O. .... J. Wenley  
Toledo, O. .... II. O. Jorris  
Bay City, Mich. ....

# ROLL OF HOME MISSIONS.

## OHIO SYNOD.

Missions. Missionaries.  
 E. Market St., Akron, O. John J. Leberman, D. D.  
 Immanuel, Alliance, O. J. P. Stahl, D. D.  
 Athens, Mich. Cecil A. Albright  
 Grace, Canton, O. J. Theodore Bucher  
 Bohemian, Cleveland, O. Anton Korbel  
 Ohmer Park, Dayton, O. S. U. Snyder  
 Grace, Detroit, Mich. Chas. W. Brugh, 740 E.  
 Milwaukee Ave.  
 Gary, Ind. Paul D. Yoder  
 Central Ave., Indianapolis, Henry S. Gekeler, D. D.  
 Ind. 2035 Broadway

Missions. Missionaries.  
 Kenmore, O. E. R. Williard, D. D.  
 Calvary, Lima, O. Rev. A. G. Gekeler  
 First, Lisbon, O. S. I. Royer  
 First, Louisville, Ky. J. O. Vitz  
 Miller Ave., S. Akron, O. H. J. Rohrbaugh  
 Grace, Springfield, O. F. W. Hoffman  
 Terre Haute, Ind. F. C. Witthoff  
 Grace, Toledo, O. J. Henry Hornung  
 Toledo, Ohio (Hung.) Eugene Boros  
 Zion's, Warren, O. Gideon P. Fisher  
 St. Paul's, Youngstown, O. E. D. Wettach, D. D.

## PITTSBURG SYNOD.

Ch. of Ascension Alle-  
 gheny, Pa. Albert Dieffenbach  
 St. Luke's, Braddock, Pa. Walter E. Garrett  
 Bethany, Butler, Pa. J. W. Pontius  
 Trinity, Connellsville, Pa. Chas. E. Wagner  
 St. Mark's, Cumberland,  
 Md. Eugene P. Skyles  
 Hungarian, Dayton, O. Andrew Kovacs  
 St. Paul's, Derry, Pa. A. A. Black  
 Hungarian, Dillonvale, O. Alex. Radacsi  
 Grace, Duquesne, Pa. Alex.  
 Hungarian, E. Chicago,  
 Ind. Eugene Vecsey  
 Ellwood City, Pa. Samuel A. Stamm  
 Grove City, Pa. A. K. Kline  
 First, Homestead, Pa. Horace Shiffer  
 Hungarian, Homestead, Pa. Alex. Harsanyi

St. Paul's, Johnstown, Pa. J. Harvey Mickley  
 Hungarian, Johnstown, Pa. Ernest Porzolt  
 Hungarian, Lorain, O. Stephen Virag  
 First, McKeesport, Pa. Paul B. Rupp  
 Trinity, New Kensington,  
 Pa. James E. Sheetz  
 Pitcairn, Pa. C. H. Faust  
 Christ, Pittsburg, Pa. Henry D. Darbaker,  
 7016 Frauktown Ave.  
 Punxsutawney, Pa. U. O. H. Kerschner  
 Scottdale, Pa. W. J. Muir  
 Sharpsville, Pa. E. S. LaMar  
 Trafford City, Pa. R. Franklin Main, Larl-  
 mer, Pa.  
 Calvary, Turtle Creek, Pa. John C. Sanders  
 First, Vandegrift, Pa. D. Snider Stephan

## SYNOD OF THE INTERIOR.

Grace, Abilene, Kans. T. Royce Brendle  
 First, Cedar Rapids, Ia. Frank S. Bromer, 632  
 L St., W.  
 Bohemian, Cedar Rapids,  
 Iowa Joseph Balcar  
 Trinity, Cheney, Kans.  
 Grace, Chicago, Ill.  
 Bohemian, Chicago, Ill. James Dudycha, 1126 S.  
 Lincoln St.  
 Conesville, Iowa A. S. Kresge  
 First, Denver, Col. David H. Fouse  
 Des Moines, Iowa B. K. Hay  
 Emporia, Kans. T. F. Stauffer  
 First, Freeport, Ill.  
 Bethany, Hiawatha, Kans. L. L. Hassenpflug

Holton, Circleville, Kans. S. A. Whysong  
 Christ, Iola, Kans. Wm. H. Shultz  
 Kansas City, Mo. W. Alvin Rex, 2723 N.  
 30th St.  
 Ursinus, Lawton, Iowa L. S. Faust  
 St. Mark's, Lincoln, Neb. Peter M. Orr, 1547 Q St.  
 Lone Tree, Iowa John F. Hawk  
 Mill Creek, Ill. Marion Weigel  
 Omaha, Neb. C. M. Rohrbaugh  
 Oskaloosa, Iowa  
 St. Joseph, Mo. John B. Bloom  
 Maple Ave., St. Louis, Mo. Wayne Bowers  
 Grace, Sioux City, Iowa H. L. Krause  
 White Water, Kans. J. F. Kerlin  
 Wilton, Iowa S. R. Kresge

## SYNOD OF THE POTOMAC.

Albemarle, N. C. F. S. Zaugg  
 Salem, Altooua, Pa. R. M. Stahl  
 St. Stephen's, Baltimore,  
 Md. O. S. Hartman  
 St. Mark's, Baltimore, Md. James M. Mullan, 2200  
 E. Hoffman St.  
 Grace, Baltimore, Md. Edgar F. Hoffmeyer,  
 835 Light St.  
 St. Luke's, Baltimore, Md. A. Conner  
 Burlington, N. C. J. D. Andrew  
 Dallastown, Pa. John S. Adam  
 St. Matthew's, Enola, Pa. Walter R. Hartzell  
 First, Greensboro, N. C. Shuford Peeler  
 Grace, Hanover, Pa. S. P. Mauger

Harrisonburg, Va. J. Silor Garrison  
 First, High Point, N. C. L. A. Peeler  
 Hollidaysburg, Pa. Chas. A. Huyett  
 St. Paul's, Juniata, Pa. Albert F. Nace  
 Zion, Lenoir, N. C. A. S. Peeler  
 Liucolntou, N. C. W. H. McNairy  
 St. Paul's, Roanoke, Va. T. J. Hacker, D. D.  
 Faith, Salisbury, N. C. W. B. Duttera, S. T. D.  
 Thomasville, N. C. Clarence Woods  
 Waughtown, N. C.  
 St. Stephen's, York, Pa. A. H. Smith  
 Emmanuel, York, Pa. Joseph Peters  
 Faith, York, Pa. Chas. A. Waltman

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 Conn. Alex. Ludman  
 St. John's, Harrisburg, Pa. Geo. W. Hartman  
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 Montgomery, Pa. Aaron Noll  
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 Pa. D. H. Leader  
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 N. 29th St.  
 Messiah, Philadelphia, Pa. Edwin S. LaRose, 2133  
 S. 13th St.  
 Mt. Hermon, Philada., Pa. Chas. B. Alspach, 1538  
 Wingohocking St.

Olivet, Phila., Pa. M. P. La Rose  
 Palatinate, Philada., Pa. Franklin E. Wieder  
 St. Andrew's, Philada., Pa. Dallas R. Krebs  
 Tioga, Philadelphia, Pa. John D. Hicks, 3136 N  
 Park Ave.  
 Rochester, N. Y.  
 Calvary, Scranton, Pa. A. R. King  
 Hungarian, S. Norwalk,  
 Conn. Gabriel Dokus  
 State College, Pa.  
 Christ, West Hazleton, Pa. C. H. Herbst  
 St. Luke's, Wilkes-Barre,  
 Pa. Tilghman R. Diets  
 Wyndmoor, Pa. J. S. Heffner  
 Wyomissing, Pa. H. H. Rupp  
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 Elder Murray Galt Motter, M. D.

*Field Secretaries*, Rev. Jacob G. Rupp, Allentown, Pa.; Rev. Daniel Burghalter, Tiffin, O.

Annual Meeting: First Tuesday in March. Executive Committee Meetings are held monthly except in July and August.

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### *Statistical Secretary*

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The Executive Committee consists of the officers.

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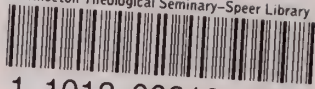


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